

Syntactic Categories, Types, and Functions of Code-Switching in the Talk Show “Let’s Pray Pilipinas”

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ABSTRACT

This study investigated the code-switching behavior of the hosts, guests, and callers of the talk show Let’s Pray Pilipinas of Hope Channel Southern Philippines. The study examined the syntactic categories of code-switched words, phrases and clauses, and the functions and types of code-switching that occurred on the said talk show. Based mainly on the theories and research studies of Poplack (1980), Gumperz (1982), Hoffman (1991), and Hamouda (2015), the study analyzed the qualitative data through content analysis. After transcribing the select three episodes (from September to October 2018) using the Jefferson Notation, the research found that interjections were the most code-switched syntactic category followed by single nouns, conjunctions, and independent clauses. On the other hand, the study revealed that intra-sentential was the most common type of code-switching followed by inter-sentential and tag code-switching. The data analysis also showed that lexical need was the most dominant function of code-switching followed by emphasis, interjection, clarification, and expression of politeness. Having single nouns as the top syntactic category being code-switched and intra-sentential code-switching as the type of code-switching imply that the speakers of the talk show have a good command in Cebuano and English. Based on the two important theories considered in this study, Theory of Language Domains and Accommodation Theory, Filipinos do code-switching because of the cultural core value of ‘pakikipagkapwa’. In another viewpoint, code-switching is inevitable in cases when the conversation involves scientific and technical terms that do not have a lexical equivalent in Cebuano.

Keywords: Code-switching, syntactic categories, types of code-switching, functions of code-switching, accommodation theory, theory of language domains, talk shows, content analysis

INTRODUCTION

Code-switching, the use of more than one language within a single discourse, sentence, or constituent (Poplack, 1980), is a common phenomenon practically observed among communities, whether in formal or informal settings (Priyono, 2014; Heeti & Abdely, 2016; Adel et al., 2015). Code-switching is an observable occurrence in a conversation among speakers of two or more languages.

The Philippines, a country with 175 languages, is not an exception to this global phenomenon of code-switching. The Constitution of the Nation of 1987 specified in Section 7 that “For the purposes of communication and instruction, the Philippines’ official languages are Filipino and English, unless otherwise established by law.” English, a language introduced during the American colonization period, dominates all aspects of Filipino life. English is used as the language of wider communication—from mass media to government and academic institutions (Thompson, 2003). As a result of this policy, it is common for Filipinos to be able to speak Filipino, English, and their regional language (Cebuano, Waray, Maranao, etc.).

In the case of Cebuano-English code-switching research, the majority of its studies centered on its use in classroom teaching (Laput, n.d.; Paculanang, 2017), televised mass sermons (Pescante-Malimas, 2010), and on Twitter (Abastillas, 2015). Despite the status of Cebuano as one of the widely spoken languages of Filipinos (Lewis, 2009), especially in Visayas and Mindanao (Ethnologue as cited by Mansueto, 2013) and its use in mass media, mobile technology, and the Internet, there has been a lack of published studies on code-switching in talk shows in the South Philippines.

Talk shows target different audiences, including experts and laypeople for a particular subject, are managed by a host, are broadcast live or filmed in real-time, and feature various activities such as discussion, narration, confession, and testimony delivery (Ilie, 2006). Investigating the linguistic aspect of talk shows, especially religious ones, is essential because talk shows, as a mass media tool, are an interface between cognitive and social (culture-specific, domain-specific, institution-specific, or organizational) communication activities – that is, as a gateway to people and their societies (Zurich University of Applied Sciences (ZHAW), n.d.). Therefore, the more a talk show’s (like any other form of mass media) linguistic phenomenon is being examined, the more will researchers and media practitioners understand how it affects and reflects the individual and society. Although linguistic investigation of mass media has been studied widely already, even in talk shows, whether in the areas of pragmatics (Fedyna, 2016),

gender roles, and discourse analysis (Islam, 2017), there is still a lack of research on code-switching in the said field.

Additionally, in the Philippines, although code-switching studies have been present for a long time already, mainly focused on the Filipino language (Tajolosa, 2013; Erwin-Billonnes, 2012; Bautista, 1998) and the field of education (Valerio, 2015; Borlongan, 2009), only a few researchers paid attention to the Cebuano language in the context of media (Paculanang, 2017; Abastillas, 2015). To fill this gap in the research literature, the researcher investigated the Cebuano-English code-switching in one of the Philippine talk shows aired on TV and social media.

FRAMEWORK

This study is anchored on two specific theories: Accommodation Theory by Howard Giles and Theory of Domains of Language Use by Joshua Fishman.

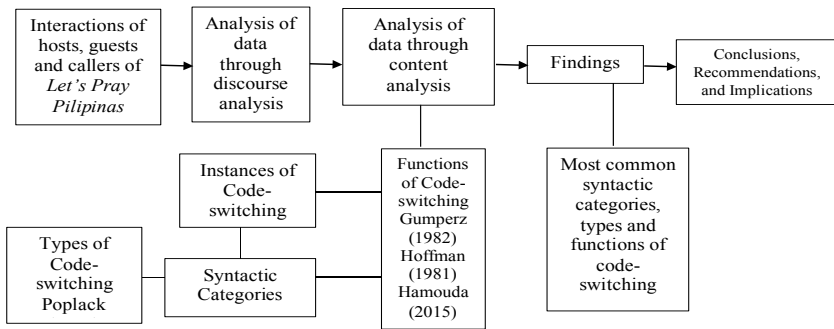
The Accommodation Theory with Howard Giles as its proponent explains the social motivations for code-switching. According to Giles and Ogay (2007), communication is not just an exchange of information, ideas, and emotions between individuals but involves social category memberships, which undergo negotiations through the process of accommodation. For example, when speaking to the elderly, oftentimes, younger speakers modify their speech and behavioral patterns to show politeness (McCann & Giles, 2006). This study utilizes the Accommodation Theory as one of the theoretical frameworks in examining the code-switching behavior of the hosts and guests of the talk show *Let's Pray Pilipinas*. Through this theory, the code-switching occurrences will be further understood as to why and how the communication actors choose their preferred language – that is, whether they code-switch to converge or to diverge with the interlocutor.

This study also considers the Theory of Domains of Language Use by Joshua Fishman (1972). The theory defines domains of language use as “a sociocultural construct abstracted from topics of communication, relationship between communicators, and locales of communication, in accord with the institution, of a society, and the area of activity of speech community in such a way that individual behavior and social patterns can be distinguished from each other and yet related to each other.” For example, if the conversation is in an academic conference, it is expected that the speakers use formal language; however, if it is in a family home setting, the language is usually informal. Fishman (1972) stated that there are five domains of language use: family, friendship, religion, education, and employment.

In the Philippines, specifically in Mindanao, three languages are commonly used – Cebuano, English, and Filipino. Viewers of *Let's Pray Pilipinas* have Cebuano as their language in personal and religious domains, while Filipino is used in the national domain and English in the educational, work, and international domains. The Theory of Language Domains is used to analyze the code-switching occurrences in the corpus based on the three factors that influence the language choice of interlocutors such as setting/locale, addressee/role relations, and topic.

Figure 1

Research Flow of the Study



The conceptual framework illustrates the flow of the conduct of the study. The syntactic categories of the code-switched words, phrases, and sentences are identified. To identify the types of code-switching used by the speakers, Poplack's types of code-switching are employed. In the analysis of the functions of code-switching, Gumperz's (1982), Hamouda's (2015), Hoffman's (1991), and Saville-Troike's (1982) classifications of the functions of code-switching are used.

This study examined the syntactic categories of code-switches in the talk show *Let's Pray Pilipinas*. According to Rauh (2010), "*syntactic categories are sets of items in a language that can assume the same positions in the syntactic structures of the sentences of this language.*" Callahan (2004) cited three main types of tabulation in terms of syntactic categories on a certain corpus: single lexical items (e.g., nouns, adjectives, adverbs, verbs, prepositions, conjunctions, and interjections), phrases (e.g., noun phrases, adverbial phrases, adjectival phrases, prepositional phrases, and verbal phrases), and clauses (e.g., independent and dependent clauses).

Moreover, in identifying the types of code-switching, this study used Poplack's three types of code-switching, which is from the syntactic perspective. According

to Poplack (1980), the three categories of code-switching are tag code-switching, intra-sentential code-switching, and inter-sentential code-switching.

Moreover, this study identified the functions of code-switching according to the classifications presented by Gumperz (1982), Hamouda (2015), Hoffman (1981), and Saville-Troike (1982). Gumperz' (1982) functions of code-switching are the following: (1) Quotations, (2) Addressee Specification, (3) Interjection, (4) Reiteration, (5) Message Qualification, and (6) Objectivization. Saville-Troike (1982) identified eight functions of code-switching, namely lexical need, clarification, avoidance strategy, repair strategy, softening or strengthening of a request or command, repetition, humorous effect, and ideological statement. According to Hoffman (1991) as quoted by Stapa and Khan (2016), there are ten (10) functions of code-switching: (1) to talk about a particular topic, (2) to quote somebody (3) to provide emphasis, (4) to make an interjection, (5) to repeat in order to clarify, (6) to express group identity, (7) to show intention of explaining the content of the speech for the listener, (8) to soften or strengthen a request, (9) to meet a real lexical need or to compensate for lack of an equal translation, and (10) to exclude others when a comment is intended for an exclusive audience. Lastly, Hamouda (2015), when he investigated the functions of Arabic-English code-switching behavior in the Egyptian talk show 'Shabab Beek' (The Young Speak), found six functions of code-switching as follows: (1) difficulty retrieving an expression (in the native language), (2) quotation, (3) euphemism, (4) reiteration, (5) message qualification, (6) expression of academic, scientific or technical terms, (7) association with certain domains, and (8) personalization vs. objectivization.

OBJECTIVES OF THE STUDY

This research investigated the use of code-switching in the talk show Let's Pray Pilipinas through an analysis of the utterances of its hosts, guests, and callers. Specifically, the study determined the following: (1) the syntactic categories of code-switches, (2) the types of code-switching, and (3) the functions of code-switching.

METHODOLOGY

The data were sourced from three YouTube videos that featured three episodes of the talk show Let's Pray Pilipinas. The three episodes included four (4) hosts, two (2) guests, and seven (7) callers; had a total duration of two (2) hours, thirty-

nine (39) minutes, and forty-five (45) seconds; and were aired in September and October 2018. Instances of Cebuano-English code-switching could be observed in the three episodes. The researcher chose to study only three episodes because after the analysis of the data, the point of saturation had already been reached.

The study used Content Analysis. Content Analysis is “a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use” (Krippendorff, 2004). The study identified the syntactic categories in code-switches, the types of code-switching, and the functions of code-switching in the talk show *Let's Pray Pilipinas* of Hope Channel South Philippines. The utterances of the speakers were transcribed, coded, and analyze using frequency count, percentage, and rank.

RESULTS AND DISCUSSION

This chapter presents the data and interpretation of data. This study was guided by three research questions. Results are summarized and presented in tables.

Syntactic Categories of Code-switching

Table 1 shows the syntactic categories of code-switching in the talk show *Let's Pray Pilipinas*. Single nouns (20.14%) had the highest percentage among the categories, followed by independent clauses (16.29%), conjunctions (14.42%), and adverbs (12.11%). The six succeeding categories that occurred in smaller proportions are the following: interjection (9.60%), verb (5.49%), noun phrase (4.52%), fragment/phrase (4.04%), proper nouns (3.81%), and adjective (3.77%). The rest of the categories, including prepositional phrases, prepositions, dependent clauses, pronouns, dependent clauses, pronouns, adjectival phrase, idiom, and verb phrase, rarely occurred in the study.

Table 1

Distribution of Syntactic Categories of Code-Switches in the Talk Show Let's Pray Pilipinas

Syntactic Category	Total Frequency	Percentage (%)
Single Noun	539	20.14
Independent Clause	436	16.29
Conjunction	386	14.42
Adverb	324	12.11
Interjection	257	9.60
Verb	147	5.49
Noun Phrase	121	4.52
Fragment/phrase	108	4.04
Proper Noun	102	3.81
Adjective	101	3.77
Prepositional Phrase	39	1.46
Preposition	34	1.27
Adverbial Phrase	26	0.97
Dependent Clause	26	0.97
Pronoun	12	0.45
Adjectival Phrase	9	0.34
Idiom	7	0.26
Verb Phrase	2	0.07
TOTAL	2676	100%

Single Noun

The highest syntactic category of switches was single noun. Similar finding was found in the studies of Kleifgen (2007), Tajolosa (2013), and Al-Khatib and Sabbah (2008). Gumperz (1977) stated that the most common form of code-switching is a single noun object being inserted in a first language. This observation is very plausible because speakers usually have a good command of individual vocabulary units rather than complex grammatical structures (Stevens, 2013). It is, therefore, not surprising for the speakers of this study to code-switch to English mostly in single nouns.

The following are examples of code-switches in single nouns:

After reading the prayer requests, the hosts started to pray. In this frame, Host 2 led the prayer. In this prayer, three single nouns (e.g., opportunity, relationship,

and family) were uttered. These three single nouns were all in English, which is a manifestation of code-switching.

Host 2: “Join us, let’s pray. Our Father in heaven, *pasalamat kami Ginoo nga imo kami gitagaan og **opportunity** nga kung diin kami makahangyo napud Kanimo pinaagi sa pag-ampo. Hinaot unta Ginoo nga Imo siyang tabangan aron makabalik siya diri sa Pilipinas, makauban iyang family. Amo usab i-ampo si Jayson Torre, ang iyang **relationship** sa iyang asawa nga unta Ginoo mauli silang duha ug makapadayon sila sa paghiusa sa ilang uh, **family.**”*

[“Join us, let’s pray. Our Father in heaven, we thank you God for giving us the **opportunity** to ask again from you through prayer. We hope God that you will help him so that he can go back to the Philippines and join his family. We also pray for Jayson Torre, his **relationship** with his wife, that God, they will be reconciled and they will continue to unite their **family...**”]

Frame 1 (Appendix C, Line 70)

The switching of the speaker from Cebuano to English can be more understood in the light of the Theory of Language Domains by Fishman (1972) who affirmed that speech communities consist of various domains, each having distinctive factors: addressee, locale/setting, and topic. He added that these domains (“types of situations”) indicate that there is a preferred variety for each case, which can be observed through the occurrence of code-switches (Fishman, 1980 as cited by Brezjanovic-Shogren, 2011).

Similarly, Bautista (2004) also found that when Filipinos want to change the tenor of the speech situation from formal to informal, they code-switch to Tagalog. In other words, even in the Philippine context, code-switching from the native language to the second language (English) in formal situations exists.

Independent Clause

Independent clauses ranked second among the highest number of code-switches syntactically. Independent clauses include at least one subject and predicate and can stand by themselves (Henry, n.d.). Similar finding was found in the study of Kleifgen (2007), revealing that independent clauses followed closely single nouns, accounting for the majority of the code-switches among Spanish/English bilinguals.

The excerpt below is an example of code-switches that occur in the form of independent clauses.

In Lines 160 and 162, Host 3 and Host 1 talked about the prayer requests of their viewers and the urgency to pray. At first, Host 3 talked in English, using an independent clause: ‘So let’s pray for them’; however, after the said independent clause, Host 3 switched to the tag ‘noh’ to confirm approval in Cebuano. After that, the same host switched again to English with the adverb ‘especially.’ Code-switching again occurred as the host spoke the Cebuano phrase ‘kining programa.’ Reiterating in English, the host uttered, ‘This is a program.’

(Line 160) Host 3: “[**So let’s pray for them** *noh especially kining programa*, **this is a program** *nga naa kay kauban sa pag-ampo* brother ah Lorega.”
[“**So let’s pray for them**, right, especially this program, **this is a program** which includes prayer, brother ah Lorega.”]

(Line 161) Host 1: So sir Neil noh,
[“So sir Neil right?”]

(Line 162) Host 2: Neil
[“Neil”]

(Line 163) Host 1: “We, *ato gyud nang dad-on sa pag-ampo*. **We have Doc Mar to pray.**”

Frame 2 (Appendix C, Lines 160-163)

On the other hand, when Host 1 replied to the other hosts, an independent clause in Cebuano was first uttered, ‘ato gyud nang dad-on sa pag-ampo.’ After that, the speaker code-switched to English using an independent clause ‘We have Doc Gil to pray.’

Fishman (1964) asserted that in analyzing conversations, issues such as “who” speaks “what language” to “whom” and “when” are to be considered. When Host 1 uttered: “We, ato gyud nang dad-on sa pag-ampo. We have Doc Mar to pray,” she first spoke in Cebuano since the message was addressed to all the hosts, but she then code-switched upon recognizing that their guest, a licensed physician, Doc Mar would be the one to pray. Hence, Host 1 code-switching action or language choice was likely to have been influenced by the interlocutor.

Considering the Accommodation Theory (Giles & Ogay, 2007), one must take note that when speakers desire to gain approval from the interlocutor, they are likely to adapt their speech through different linguistic features. Applying this concept to the conversation in Frame 2, Host 1 code-switched to English as she addressed Doc Mar in order to converge. Affirming that Doc Mar would be the one to pray, Host 1 seemed obligated to change her language choice for her to

gain the approval of Doc Mar in a social sense.

The move to switch to English in order to converge to an interlocutor is not a unique case. In fact, a study conducted by Rappanot (2018) among Filipinos in Manila showed that because of the Filipino core value of *kapwa* (fellow human being), the informants expressed a shared responsibility to accommodate the minority groups as well as fellows within the same society. They switched to English in communicating with an interlocutor who does not speak the Filipino language. The hosts' action to code-switch to English to accommodate the interlocutor is a typical Filipino trait. Code-switching, therefore, is a convergent communicative practice among Filipinos.

Types of Code-Switching

Table 2 shows the types of code-switching that occurred in the talk show *Let's Pray Pilipinas*.

Table 2

Types of Code-Switching in the Talk Show Let's Pray Pilipinas

Type of Code-switching	Frequency	Percentage (%)
Intrasentential code-switching	586	85.80
Intersentential code-switching	61	8.93
Tag code-switching	36	5.27
TOTAL	683	100%

Here, the types of code-switching that occurred in the talk show were intra-sentential code-switching (85.86% occurrence), intra-sentential (8.93% occurrence), and tag code-switching (5.27% occurrence).

Intra-sentential Code-Switching

Poplack (1980) defined intra-sentential code-switching as the type of switching that occurs within the sentence or clause boundary. This means that the speaker shifts from either Cebuano to English or English to Cebuano before the clause or sentence ends (Paculanang, 2017).

In this study, the most common type of code-switching was intra-sentential code-switching. This result is similar the results found in the study of Falk (2013), Maha (2017), and Heeti and Abdely (2016), revealing that intra-sentential code-switching was the most dominant.

In the Philippines, Dayag (2008), Paculanang (2017), and Tajolosa (2013)

found in their respective studies that intra-sentential code-switching was the most extensively used type of code-switching among the corpus consisting of print ads, television commercials, and school teachers. The said result is not surprising for Filipinos are second-language speakers of English (Espinosa, 1997). According to Poplack (1980), intra-sentential code-switching is employed by speakers who have high-level bilingual proficiency. This means that they are knowledgeable of the grammar of both the native language and the second language, thus able to create utterances that are grammatically correct.

Below is an example of code-switching found within a sentence.

After a discussion, the speakers of the talk show moved to another part of the program, which was the reading of prayer requests. In this excerpt, Host 1 enumerated some of the prayer requests sent to the talk show. Some of these prayer requests came from the cameraman, John Dy. The prayers were requested by two individuals who were to take a national examination.

Host 1: “*Ako lang dungagan noh gikan kay John Dy atong **cameraman**. Magpap**prayer request** si Mark Gil Pacot nga makat**ake** siya sa **civil service** ugma karon man siguro ni siya **and also** Daisy Mae Bontoyan nga gikan nag**take** ug **LET examination**. Makapasar unta siya kay karong **December** na ang ilahang, ang ilahang...*”

(I will just add, from John Dy, our **cameraman**. Here is Mark Gil Pacot’s **prayer request** which for him to **take** the **civil service** [exam] tomorrow may be it is today **and also** Daisy Mae Bontoyan who took the **LET examination**. She hopes that she can pass this **December** their, their...)

Frame 3 (Appendix G, Line 44)

The code-switched words at the sentence level were the nouns ‘cameraman,’ ‘civil service,’ ‘LET examination,’ and ‘December.’ The words ‘prayer request,’ which are actually nouns, were used as verbs when the speaker code-switched. Code-switching from nouns is common among bilingual speakers. In fact, the study of McClure and McClure (1977) revealed that when it comes to intra-sentential code-switching, switching in single nouns was the most frequent among the syntactic categories. The noun ‘cameraman’ was use because this is a technical term that does not have an equivalent translation in Cebuano.

The conjunction ‘and’ and the adverb ‘also’ were used as discourse markers.

Romaine (1989) averred that popularly used discourse markers (e.g., ‘you know,’ ‘I mean,’ ‘like,’ etc.) placed before or in the middle of a sentence are used in the other language. Riehl (2005) added that discourse markers are elements that are utilized to organize the communication process. As a result, discourse markers among bilingual speakers are switched to another language as part of the interactional system.

The verb ‘take’ was also uttered twice since the prayer requests were about passing the examinations. The English word ‘take,’ which means to participate in an exam, does not have a direct translation in Cebuano.

Inter-sentential Code-Switching

Inter-sentential code-switching occurs after a [entire] sentence in the first language, followed by a sentence that switches to another language (Appel & Muysken, 1987). This switching occurs at a clause or a sentence level. Using the first language in the entire first clause and then switching to another language in the second clause is also an example of inter-sentential code-switching (Romaine, 1989; Yletyinen, 2004).

Although inter-sentential is the second-highest type of code-switching, it was seldom used among the speakers, constituting only 8.93%. Similar result was found in the study of Falk (2013), Koban (2012), and Yow, Tan, and Flynn (2017) on bilinguals. Inter-sentential code-switching was also the second-highest number of switches, next to intra-sentential switching in their respective corpus. Bilinguals are keen to code-switch inter-sententially because some major parts of the utterance must conform to the grammatical rules of the target and the second language, which eventually requires greater fluency in both languages than in tag-switching (Romaine, 1995).

In this talk show, viewers were given the opportunity to make a phone call and say their prayer requests for the hosts and guest to recite. At the start of the program, after greeting the hosts and the guest’s viewers and friends, Host 1 prompted the hosts to not dally because their first caller was on the line (Frame 9). After Host 1 uttered this line, Host 3 then answered the phone by saying, ‘Hello, maayong buntag. Welcome sa Let’s pray Pilipinas’ (Appendix F, Line 17). Take note that there are two clauses in this sentence. The first one, ‘Di na ta magdugay,’ is in Cebuano while the second one is in English, ‘Our first caller is on the line,’ which occurred at a clausal level (Appendix F, Line 16). This is a prime example of inter-sentential code-switching.

Host 1: “*Di na ta magdugay*, **our first caller is on the line.**”
 (“Without further ado, **our first caller is on the line.**”)

Frame 4 (Appendix F, Line 16)

This can be explained further when code-switching is discussed in the light of the Accommodation Theory. In this case, Host 1 switched to English to strengthen the command addressed to the other hosts that they must proceed to another activity, which was to answer phone calls.

Tag Code-Switching

Tag-switching is defined as the insertion of a tag or interjection in a language (Poplack, 1980). In addition, according to Romaine (1989) and McArthur (1998), tag code-switching is the insertion of words or set phrases that can be placed anywhere within the sentence or clause without violating the grammatical rules of the sentence. Some examples of tags are expressions such as ‘you know,’ ‘right,’ ‘yeah,’ ‘is it,’ ‘I mean,’ ‘Oh God!,’ ‘No Way!,’ ‘Okay,’ and so on (Poplack, 1980; Hoffman, 1991).

In the talk show, tag code-switching got the lowest frequency among the code-switches. This result is similar to the ones found in other studies (Bravo-Sotelo, 2020; Falk, 2013; Heeti and Abdely, 2016; Tajudin, 2013). Tag code-switching was the least extensively used among speakers. According to Poplack (1980), those bilinguals who demonstrate high proficiency in both languages are more likely to utilize intra-sentential code-switching than inter-sentential and tag code-switching. Thus, the very low frequency of tag switches among the speakers of the talk show was expected since they are second language speakers of English.

Below is an example of code-switching that can be found within a sentence.

Before Host 3 uttered Line 172, the hosts and guests of the show, along with the viewers, watched a short video about the life of a poor man, whom they called ‘Tatay,’ who lived in the cemetery. The video also showed some of the hosts with their gifts visiting Tatay’s dwelling. Host 3 then, said, ‘Yeah, gitagaan syag panalangin.’ The English word ‘yeah’ is an informal equivalent of ‘yes’ (Cambridge University Press, 2021). Host 3 used the English particle, ‘Yeah,’ instead of its Cebuano equivalent ‘O’ / ‘Oo.’ This is an example of tag-switching since the word ‘Yeah’ can be placed anywhere in the sentence. It can be in the beginning, middle, or end of the sentence (Romaine, 1989; McArthur, 1998).

This switch is ‘emblematic’ since the word ‘yeah’ is an emblem of the bilingual quality of an otherwise monolingual sentence (Poplack, 1980). As for the reasons for this code-switching, it could be the way of Host 3 to emphasize that ‘Tatay’ indeed was given blessings.

(Line 172) Host 1: *Oo* and then *nabag-ohan ang* guitar. We, that’s coming from God and thank you very much for sharing your story *tatay* and so doc,
 (“Yes and then there was a new guitar. We, that’s coming from God and thank you very much for sharing your story father and so doc”
 (Line 173) Host 3: “**Yeah**, *gitagaan syag panalangin.*”
 (“**Yeah**, she received blessings.”)

Frame 5 (Appendix F, Lines 172,173)

When this case is examined using the Theory of Language Domains, one can gain better understanding. The setting of the conversation was in a live talk show with bilingual speakers. The topic was about a poor man who lived in the cemetery and was given some gifts by the talk show hosts. The addressee of Host 3, in this case, was Host 1. Previously, in Line 173, Host 1 spoke about the guitar as a gift for Tatay with the affirmation that it came from God. She also thanked Tatay for his story (Appendix F, Line 172). Knowing the context of this conversation, one can conclude that Host 3 spoke the tag ‘yeah’ in English since the previous line was mainly in English (Line 172). It was appropriate for Host 3 to speak English since the addressee, Host 1, used it.

Functions of Code-Switching

Functions of code-switching serve as a resource for a bilingual or multilingual speaker to relate to other interlocutors in various ways depending on the need. In this case, the interlocutors were the talk show’s hosts, guests, and callers.

Table 3 shows the seventeen (17) functions of code-switching that occurred in the talk show based on the categories presented by Gumperz (1982), Saville-Troike (1982), Hamouda (2015), and Hoffman (1991). The functions that occurred were as follows: lexical need, emphasis, interjection, clarification, expression of politeness, quotation, association with certain domains/ talking about a particular topic, strengthening of a request/command, reiteration/ repetition, euphemism, objectivization, expression of academic, technical, or scientific terms, message qualification, ideological statement, expressing group identity, humorous effect, and addressee specification.

Table 3

Functions of Code-Switching in the Talk Show Let's Pray Pilipinas

Code-switching Function	Frequency	Percentage (%)
Lexical Need	775	23.88
Emphasis	713	21.97
Interjection	620	19.10
Clarification	322	9.92
Expression of politeness	213	6.56
Quotation	144	4.44
Association with certain domains/Talking about a particular topic	138	4.25
Strengthening of a request/command	120	3.70
Reiteration/ Repetition	45	1.39
Euphemism	34	1.05
Objectivization	33	1.02
Expression of academic, technical, or scientific terms	30	0.92
Message Qualification	24	0.74
Ideological statement	19	0.59
Expressing Group Identity	6	0.18
Humorous effect	5	0.15
Addressee Specification	5	0.15
TOTAL	3246	100

The most dominant function of code-switching was lexical need (23.88% occurrence), followed by emphasis (21.97%), interjection (19.10%), clarification (9.92%), and expression of politeness (6.56%). The seven functions of code-switching that appeared in smaller percentage were quotation (4.44%), association with certain domains/talking about a particular topic (4.25%), strengthening of a request command (3.70%), reiteration/repetition (1.39%), euphemism (1.05%), and objectivization (1.02%). Moreover, rare occurrences of the following functions were also observed in this study: expression of academic, technical, or scientific terms (0.92%); message qualification (0.74%); ideological statement (0.59%); expressing group identity (0.18%); humorous effect (0.15%); and addressee specification (0.15%).

Lexical Need

In this study, the speakers switched code mostly because of their lexical need. In some studies (Caparas and Gustilo, 2017; Jdetawy, 2011; Tajudin,2013),

this function of code-switching dominated the number of code-switches for the reason of meeting a real lexical need or compensating for lack of an equal translation. Filipinos are bilinguals who use English as a second language. They employ code-switching to compensate for lack of equivalence of a term in the mother tongue.

The extracts below are examples of code-switching because of lexical need.

Before Host 2 uttered the lines shown in Frame 13, a music video about the hope and the joy of going to heaven with God and loved ones was played and shown to the audience. Thus, the response of Host 2, 'dad-on ka Niya sa langit mga kapaglaum mag-uban gyud ta kita mga kapaglaum moadto gyud sa langit,' was an allusion to the message of the song that was played. After that, Host 2 then sent greetings to the viewers on Facebook, specifically to Elkana Edkilang. In this extract, Host 2 switched to English thrice in just one sentence with words such as 'greet,' 'viewers,' and 'Facebook.' The word 'greet' in Cebuano language is 'timbaya.' This word is not often used in casual conversations. Instead, Cebuano-English speakers employ its English equivalent 'greet.'

(Line 76) Host 2: "*Dad-on ka Niya sa langit mga kapaglaum mag-uban gyud ta kita mga kapaglaum moadto gyud sa langit ug atong gi **greet** diri ang atong mga **viewers** sa **Facebook** si Hannah Ira.*"

("He will bring you to heaven, 'mga kapaglaum', we hope that we will be together 'mga kapaglaum' we will really go to heaven and we would like to **greet** here our **viewers** on **Facebook** Hanna Ira.")

Frame 6 (Appendix I, Line 76)

On the other hand, the word 'viewer' means 'tigtan-aw' or 'manan-away' in Cebuano; however, both 'tigtan-aw' and 'manan-away' are not often utilized. Its English translation is frequently used instead. When greeting, Host 2 specified that she was addressing those viewers watching via Facebook. The word 'Facebook' is a proper noun that refers to the name of an American social media company based in California, U.S.A. (Hall, 2020). There is no equivalent translation of the said word in the Cebuano language.

One of the functions of code-switching identified by Saville-Troike (1982) is lexical need. Bilinguals switch code because a word or phrase or sentence lacks an equivalent lexicon in the other language. Additionally, Hoffman (1991) explained that this code-switching occurs to compensate for lack of an equal

translation and to help a speaker express himself/herself better. In the case of Host 2, the use of 'greet' and 'viewers' instead of 'timbangaya' and 'tigitan-aw/manan-away,' respectively, happened because these Cebuano lexical translations do not compensate for the words that she meant. It could also be because Host 2 is not fully well-versed in the Cebuano language being a professional and a millennial. When bilinguals switch to another language, it could be that the speaker does not have the competence to use the target language for a specific lexical item (Waris, 2012). It, therefore, enabled Host 2 to bridge the communication gap and expressed herself better.

The code-switching of Host 2 due to real lexical need is further explained by the Accommodation Theory, which affirms that communication involves social category membership that undergoes negotiations through the process of convergence and divergence (Giles & Ogay, 2007). In Frame 6, Host 2 switched code to English to not just express herself better but also to converge to the viewers. If Host 2 would have spoken the words 'timbangaya' and 'tigitan-aw/manan-away,' it would have sounded unfamiliar or less appropriate for the audience since those words mentioned are less likely used in casual conversations.

Emphasis

According to Hoffman (1991), if one wants to be emphatic, code-switching is done either intentionally or unintentionally. Emphasis is the second most widely used function of code-switching in this study. Similarly, in the study of Caparas and Gustilo (2017), on the functions of code-switching among the Facebook posts and comments of university students in the Philippines, emphasis also ranked one among code-switches with the highest frequencies. Moreover, the study of Abu Hait (2014) and Matsura et al. (2013) also revealed that emphasis was one of those functions with the highest count.

After watching the video segment "Let's Pray Bullets", the speakers expressed how blessed they were with the testimony shown (Appendix J, Line 67-75). Then, in this extract, Host 2 shared to the hosts, the guests, and the viewers how happy she was when the show still went on even if there was a power interruption before airing of the talk show (Appendix J, Line 34). As she expressed happiness, she switched code to the phrase 'but then you decided,' addressing it to Doc Mar. The code-switching was an emphasis that it was not Host 2 or the other hosts, but it was Doc Mar who decided to go live even if there was a power interruption a while ago. Anderson (2006) and Hoffman (1991) affirmed that bilinguals switch code when they feel the need to stress a particular statement for the purpose of establishing more effective communication.

(Line 77) Host 2: “*Ganina lipay kaayo ko ganina Ma’am ah Doc ba kay ganina wala tay diba kay sayang lang kaayo ang atong giprepare kay para sa atong kapaglaum but then you decided maglive ta pwede diay gihapon noh?*”
 (“A while ago I was so happy a while ago Ma’am ah Doc because a while ago we didn’t have because we felt that what we prepared will just be in vain because that is for our ‘kapaglaum **but then you decided** to go live, it can still be done, right?’”)

Frame 7 (Appendix J, Line 77)

The theory of language domains postulates that there are three factors influencing the concept of domains such as the topic, the role relation of the speakers, and the setting (Fishman, 1972). In this case, Host 2 switched code in a longer phrase, ‘but then you decided,’ to emphasize that it was Doc Mar who asserted that they should pursue going live amidst the power interruption a while ago. The addressee, therefore, of that conversation was Doc Mar, who was their guest and a medical doctor by profession. English remains the language of prestige in the Philippines (Lesada, 2017). In other words, when addressing a professional or an individual with higher educational attainment, one is expected to switch to English. Therefore, the role relation or the relationship between Host 2 and Doc Mar explains why speakers opt to switch code to English.

CONCLUSIONS

Based on the Theory of Language Domains and Accommodation Theory, Filipinos do code-switch because of the cultural core value of ‘pakikipagkapwa,’ expressing a shared responsibility to accommodate others as fellows within the society. Thus, switching to English is a convergent communication practice, a manifestation of ‘pakikipagkapwa.’ Additionally, Filipinos switch code to English to make sure that they uphold other cultural value of ‘pakikisama,’ maintaining good interpersonal relationships that leads a person to be polite to the interlocutors and to protect him/her from possible incompetence.

On the other hand, while most cases of code-switching manifest convergence, few cases also show divergence for the sake of emphasizing the distinctiveness of the speaker from the interlocutor to reinforce the speaker’s positive sense of identity. This can be justified by the fact that English remains the language of prestige in the Philippines and is utilized to sound more formal and dignified. In

another viewpoint, code-switching is inevitable in cases when the conversation involves scientific and technical terms, which do not have a lexical equivalent in Cebuano. The Filipinos, therefore, use code-switching based on its cultural appropriateness and suitability in a particular domain.

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